

गोरक्षयोगशास्त्र

gorakṣayogaśāstra

Gorakṣa Yoga Śāstra

नमो आदिनाथाय ॥

namo ādināthāya ॥

I bow down in reverence to you Ādinātha.

ईश्वर उवाच ॥

īśvara uvāca ॥

Īśvara said:

चन्द्रः सूर्यस् तथा वह्निः शरीर दश नाडिकाः।

पञ्चस्था वायवः पञ्च मनो बिन्दुस तथैव च ॥१॥

candraḥ sūryas tathā vahniḥ śarīre daśa nāḍikāḥ |

pañcasthā vāyavaḥ pañca mano bindus tathaiva ca ॥1॥

1. The moon,¹ the sun,² and the fire³ exist within the body along with ten nāḍis⁴ (energy channels). Five types of vāyus⁵ (vital airs) are positioned in five places, and similarly, the mind and the bindu (vital essence).⁶

1. The moon in the skull.

2. The sun at the base of the Central Channel (see verse 11, footnote 1).

3. The fire of passion that heats and lifts the Sun up the central channel, enflamed by the union of one's own generative essence with the vital force of the breath (Refer further on to verse 10, footnote 4).

4. The ten nāḍis: Iḍā, Piṅgalā, Suṣumnā, Gāndhārī, Hastijihvā, Prthā, Yaśā, Alambuṣā, Kuhā and Śaṅkhinī.

5. Prāṇa Vāyu (located in the head, chest and brain), Udāna Vāyu (located in the throat and lungs), Samāna Vāyu (located in the stomach and intestinal tract), Vyāna Vāyu (permeates the entire body especially the heart), and Apāna Vāyu (located in the colon, lower abdomen and organs of the pelvic region).

6. In this context, bindu (बिन्दु) the seminal essence, is the procreative life-force energy.

षट्चक्रं मेरुदण्डं च ओड्डियानं तथैव च।

जालन्धरः कामरूपं पूर्णगिरिः श्रीहट्टकः ॥२॥

ṣaṭcakram merudaṇḍaṁ ca oḍḍiyānaṁ tathaiva ca |

jālandharaḥ kāmārūpaṁ pūrṇagiriḥ śrīhaṭṭakaḥ ॥2॥

2. The six chakras,¹ the spinal column (Meru-daṇḍa), and also the region of Oḍḍiyāna,² along with Jālandhara, Kāmarūpa, Pūrṇagiri, and Śrīhaṭṭaka.

1. Located within the perineum at the base of the genital region (Svādhiṣṭhāna), navel (Maṇipūra), heart (Jālandhara), throat (Pūrṇagiri), palate (Śrīhaṭṭaka), and forehead (Kāmarūpa).

2. Oḍḍiyāna refers to the Praṇavapīṭha, and also the Pīṭha of the North (Uttarapīṭha), which is also the Śāktapīṭha. This is the worship of the goddess, as the blissful expansion of (śakti) energy. Kuṇḍalini, as the energy of the New Moon (amākālā), which “powerfully” rises and pierces through the centres of the body and so burns away impurities (dahana) and comes to rest in the extremity of the transmental (dvādaśānta), which is ‘the apex of the end of twelve finger-widths above the skull’ (the liṅgāgatirmahāmudrā). This is followed by the second phase, in which she (Kuṇḍalini), as the Full-Moon, flows copiously as a continuous stream of nectar which rains down (abhiṣekā). The self is pervaded with amṛta, which washes over the yogin in a wave (ploṣaṇa) from the ocean of the milky nectar of immortality. Geographically, Oḍḍiyāna was once located at the site of present day Gardēz (گرديز), meaning “mountain fortress” (in Middle Persian), now the capital of the Paktia Province of Afghanistan. The fortress of Oḍḍiyāna, high on a mountain is symbolic of the energy raised high above the skull. Refer further to “The Śaiva Exegesis of Kashmir” by Professor Alexis Sanderson, pages 231–442 of “Mélanges tantriques à la mémoire d’Hélène Brunner. Tantric Studies in Memory of Hélène Brunner.” Published by École française d’Extrême-Orient (2007). Collection Indologie 106. ISSN: 0073-8352. The Sanskrit word oḍḍiyāna equates to the Tibetan word o-rgyan (འོ་རྒྱལ་).

प्रकृतिः क्षेत्रपुरुषो ब्रह्मा विष्णुः शिवस् तथा।
नदानद्यः समुद्राश् च भुवनानि चतुर्दश ॥३॥

prakṛtiḥ kṣetrapuruṣo brahmā viṣṇuḥ śivas tathā |
nadānadyaḥ samudrāś ca bhuvanāni caturdaśa ॥3॥

3. The original primal undifferentiated energy of the universe (prakṛti),¹ the soul within the body (kṣetrapuruṣo), Brahmā, Viṣṇu, and also Śiva; as well as rivers, seas, and the fourteen worlds.

1. The feminine aspect of the universe, personified as Śakti.

ब्रह्माण्डे ये गुणाः सन्ति ते तिष्ठन्ति कलेवरे।
तेषां संक्षेपतः साध्यं प्रवक्ष्यामि शुचिस्मिते ॥४॥

brahmāṇḍe ye guṇāḥ santi te tiṣṭhanti kalevare |
teṣāṃ saṁkṣepataḥ sādhyam pravakṣyāmi śucismite ॥4॥

4. The qualities that exist in the cosmos also reside within the body. I shall briefly explain the essence of these, O pure-smiling one.

मेरुशृङ्गे स्थितश् चन्द्रो द्विरष्टकलया युतः।
अहर्निशं तुषाराभां सुधां वर्षत्य अधोमुखः ॥५॥

meruśṛṅge sthitaś candro dviraṣṭakalayā yutaḥ |
aharniśam tuṣārābhāṁ sudhāṁ varṣaty adhomukhaḥ ॥5॥

5. The moon, stationed at the peak of Mount Meru with its sixteen phases, constantly pours down the nectar, shining like frost, downwards.

सुधांशुर् द्विविधस्रावी पियूषं बिन्दुम् एव च।
तरलस् तु सुधा ज्ञेया घनो बिन्दुर् उदाहृतः ॥६॥

sudhāṁśur dvividhasrāvī pīyūṣaṁ bindum eva ca |
taralas tu sudhā jñeyā ghano bindur udāhṛtaḥ ॥6॥

6. The moon has two kinds of flow, namely nectar and bindu. The fluid form is known as nectar, and the dense (solid)¹ form is referred to as bindu.

1. The solid Bindu, raised up (by the energy of the breath) to a sharp "point," punctures and pierces through the top of the skull, rising up twelve finger-widths above the crown of the head (dvādaśānte), the liṅgāgatirmahāmudrā.

एकबिन्दुः सदा ब्रह्मा उत्पत्तिस्थितिकारकः।
बिन्दुवर्गस्य साध्येन देहसिद्धिः प्रजायते ॥७॥

ekabinduḥ sadā brahmā utpattisthitikāraḥ |
binduvargasya sādhyena dehasiddhiḥ prajāyate ॥7॥

7. The single bindu is always Brahmā, the cause of creation and sustenance. By mastering the collection of bindu, the perfection of the body is attained.

जवाकुसुमसङ्काशो वस्तिदेशे सुशोभने।
मध्यमामूलं संव्याप्य सूर्यस् तिष्ठति देहिनाम् ॥८॥

javākusumasamkāśo vastideśe suśobhane |
madhyamāmūlaṁ samvyāpya sūryas tiṣṭhati dehinām ॥8॥

8. The one who is the colour¹ of the javākusuma (hibiscus flower), who is splendid, located in the belly region below the navel, fully pervading the middle root,² the Sun resides in the bodies of the embodied beings.

1. Red.

2. Suṣuṃṇā.

कलाद्वादशभिः सूर्यो वह्निर् दशकलायुतः।
सर्वेषां देहिनां तिष्ठेद् अन्नादिपाचकः सदा ॥९॥

kalādvādaśabhiḥ sūryo vahnir daśakalāyutaḥ |
sarveṣāṁ dehinām tiṣṭhed annādipācakaḥ sadā ॥9॥

9. The sun, endowed with twelve Kalās and fire with ten aspects, always remains in the bodies of all beings as the digester of food and other sustenance.

तुषारं वर्षते चन्द्रो रविः शुष्यति सर्वदा।
तत्संयोगे स्थितः प्राणो वियोगान् मरणं भवेत् ॥१०॥

tuṣāraṃ varṣate candro raviḥ śuṣyati sarvadā |
tatsaṃyoge sthitaḥ prāṇo viyogān maraṇaṃ bhavet ॥10॥

10. The moon¹ showers coolness (dew)², while the sun³ always dries (this) up. Life force is sustained in their union;⁴ and their separation results in death.

1. Moon in the skull.

2. The nectar of immortality.

3. The sun at the base of the Central Channel.

4. Union of the sun and moon. This is three-fold, the union of the breaths, apāna and prāṇa (in Kevala Kumbhaka), the union of masculine and feminine energies (Śivā and Śakti) within (about, and above) the bridal chamber of the skull, and the union of the jīva with the Paramātmā.

योऽपानप्राणयोर् योगः स्वरजोरेतसोस् तथा |
सूयाधचन्द्रमसोर् योगो जीवात्मपरमात्मनोः ॥ ८९ ॥

yo 'pānaprāṇayor yogaḥ svarajoretasos tathā |
sūryācandramasor yogo jīvātmaparamātmānoḥ ॥ 89 ॥

89. The union of apāna¹ and prāṇa,² likewise the union of one's own generative essence with this vital force,³ the union of the sun and the moon,⁴ and of the individual soul (jīva) with the supreme soul (paramātmā).

- Yogabījam of Gorakṣanātha

1. Downward moving energy of the breath.

2. Upward moving energy of the breath.

3. Elemental power of the breath.

4. The breaths in eclipse. Kevala Kumbhaka (when inhalation and exhalation are both completely suspended).

ऊर्ध्वं याति रवेः रश्मिर् अधश् चन्द्रामृतं सदा।
अभ्यासात् कामरूपे च योगं योगविदो विदुः ॥११॥

ūrdhvaṃ yāti raver raśmir adhaś candrāmṛtaṃ sadā |
abhyāsāt kāmārūpe ca yogaṃ yogavido viduḥ ॥11॥

11. The sun's ray¹ moves upwards, while the nectar of the moon always flows downwards. Those who know yoga understand that through practice, in the realm of desire (Kāmārūpa),² their union is achieved.

1. Kuṇḍalī (कुण्डली) "the coiled one" is the Sun, and Kuṇḍalīni (कुण्डलिनि) the "one not coiled" is the Sun's ray.

२. हेमत्वं हि गतं लोहमग्निना निर्मलं भवेत्।
भूयो भूयस्तथा चित्तं निर्मलं रागवह्निना ॥ १२५ ॥

hematvaṃ hi gataṃ lohamagninā nirmalaṃ bhavet |
bhūyo bhūyastathā cittaṃ nirmalaṃ rāgavahninā || 125 ||

Indeed, just as (the state of) gold becomes pure when subjected (again and again) to fire, similarly, the mind becomes purer and purer when subjected to the fire of passion (rāga).

- Sekoddeśaḥ (Sanskrit from the critical edition by Raniero Gnoli)

अयं योगसमुद्रं च वसतः परिकीर्तितः।
अरोगी च भवेद् देवि प्राणापानैकयोगतः ॥१२॥

ayaṃ yogasamudraṃ ca vasataḥ parikīrtitaḥ |
arogī ca bhaved devi prāṇāpānaikayogataḥ ||12||

12. This ocean of yoga, O goddess, is proclaimed as dwelling within. Through the union of prāṇa and apāna, one becomes healthy and free from disease.

प्राणश्च चन्द्रमयो ज्ञेयोऽपानः सूर्यमयस् तथा।
अनयोः सङ्गमः साध्यः रजोबीजस्य साधनं ॥१३॥

prāṇaś candramayo jñeyo 'pānaḥ sūryamayasaḥ tathā |
anayoḥ saṅgamaḥ sādhyāḥ rajobījasya sādhanam ||13||

13. Prāṇa is to be understood as lunar in nature, and apāna as solar. The union of these two is the goal, which serves as the method for cultivating the seed of rajas.¹

1. When the male bindu and female rajas is generated by the union of Śiva and Śakti.

ओङ्घ्रियानं दृढं बन्धं कृत्वा रेचकपूरकौ।
समानापानयोर् योगः प्राणापानैकयोगतः ॥१४॥

oḍḍiyānaṃ dṛḍhaṃ bandhaṃ kṛtvā recakapūrakau |
samānāpānayoḥ yogaḥ prāṇāpānaikayogataḥ ||14||

14. Having firmly applied Uḍḍiyāna bandha and practised exhalation and inhalation, the yogic union of samāna and apāna is achieved through the unified force of prāṇa and apāna.

कामरूपे त्रिभिर् योगः प्राणापानसमानकैः।
नाभिश्चित्तद्वयोर् मध्ये ओङ्घ्रियानं तद् उच्यते ॥१५॥

kāmarūpe tribhir yogāḥ prāṇāpānasamānakaiḥ |
nābhīśaktidvayor madhye oḍḍiyānaṃ tad ucyate ||15||

15. In the form called Kāmarūpa (the embodiment of desire), union with the three (vāyus), prāṇa, apāna, and samāna is achieved. Between the two energies at the navel, this is called Uḍḍiyāna.

वहनौ जालन्धरो ज्ञेयः कामरूपश् च गर्भके।
पूर्णगिरिर् हृदि मध्ये श्रीहट्टस् तालुकोपरि ||१६||

vahnau jālandharo jñeyaḥ kāmarūpaś ca garbhake |
pūrṇagirir hṛdi madhye śrīhaṭṭas tālukopari ||16||

16. Jālandhara bandha is to be understood as associated with fire; Kāmarūpa within the womb;¹ Pūrṇagiri in the middle of the heart; and Śrīhaṭṭa² above the palate.

1. Within the womb or centre of an enclosed area.

2. Śrīhaṭṭa (श्रीहट्ट) → śrī (श्री) ([nominative] śrīs) [feminine] “bliss”, personified by Lakṣmī (as śakti) + haṭ (हट्) “to shine, be bright” + ṭa (ट) “sound” (ṭa is also, the 1st cerebral consonant, pronounced like t in true, by properly keeping back the tip of the tongue and slightly turning it upwards to make the sound. This alludes to the raising of the tongue during Khecari mudrā.).

आकुञ्च्य गुदमूलं तु चिबुकं हृदयोपरी।
नव द्वाराणि संयम्य कुक्षिम् आपूर्य वायुनाः ||१७||

ākuñcya gudamūlan tu cibukaṃ hṛdayopari |
nava dvārāṇi saṃyamya kuṣṣim āpūrya vāyunā ||17||

17. Having contracted the base of the anus (Mūla bandha), placing the chin above the heart (Jālandhara bandha), restraining the nine openings, and filling the abdomen with air.

चालनं सर्वनाडीनां देहवहनेः प्रदीपनं।
वहनेः प्रदीपनान् नित्यं अन्नादेः पाचनं भवेत् ||१८||

cālanam sarvanāḍīnām dehavahneḥ pradīpanam |
vahneḥ pradīpanān nityam annādeḥ pācanam bhavet ||18||

18. The tremulous¹ movement within all the nāḍīs (subtle channels) kindles the body's fire; by igniting this fire continuously, the digestion of food and similar substances (also) occurs.

1. To cause (something) to move rapidly in opposite directions alternatingly (repeatedly moving up-and-down).

अन्नादेः पाचनान् नित्यं रसवृद्धिः प्रजायते।
स्वभावाद् बीज एवासौ बिन्दुं बिभर्ति नान्यथा ||१९||

annādeḥ pācanān nityaṃ rasavṛddhiḥ prajāyate |
svabhāvād bīja evāsau binduṃ bibharti nānyathā ||19||

19. From the digestion of food, the increase of vital essence¹ is constantly produced. Due to its inherent nature, this seed alone holds the essence (bindu) and not otherwise.

1. Seminal essence.

अधिकं सर्वगात्रेषु भवन्ति चाष्टधातवः।
बीज एव परो देहे मूलसारः परिकीर्तितः ||२०||

adhikaṃ sarvagātreṣu bhavanti cāṣṭadhātaḥ |
bīja eva paro dehe mūlasāraḥ prakīrtitaḥ ||20||

20. The eight elements exist abundantly throughout all parts of the body, but the seed alone is proclaimed as the supreme root essence of the body.

वायोः प्रसाधनाद् एव आयुर्वृद्धिर् दिने दिने।
हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः ||२१||

vāyoḥ prasādhanaḥ eva āyurvṛddhir dine dine |
hṛdi prāṇo gude 'pānaḥ samāno nābhisaṁsthitaḥ ||21||

21. Through the regulation of the vital breath, lifespan increases day by day. Prāṇa is located in the heart, apāna in the rectum, and samāna¹ is situated at the navel.

1. Samāna (समान) “the equal one” → sama (सम) “equal” (in distance) + ana (अन) to “breath” (in and out).

उदानः कण्ठदेशे च व्यानः सर्वशरीरगः।
स्थानवायुं च संक्षिप्य वस्तिदेशे पुनः पुनः ||२२||

udānaḥ kaṇṭhadeśe ca vyānaḥ sarvaśarīragaḥ |
sthānavāyuṃ ca saṁkṣīpya vastideśe punaḥ punaḥ ||22||

22. Udāna¹ is located in the throat region, and vyāna² pervades the entire body. Concentrating the vāyu³ repeatedly, again and again in the lower abdomen.⁴

1. Udāna (उदान) “one of the five vital airs or life-winds which rises up the throat and enters into the head.

2. Vyāna (व्यान) “the breath,” one of the five life-winds or vital airs in the body; which is diffused through the whole body.

3. Vāyu (वायु) “air,” one of the five elemental forces of nature (pañca bhūta).

4. By repeated kumbhaka (of kumbhaka, kumbhāntara-śṛṅghalā “a linked sequence of inhaled breaths during a breath retention” is the best).

उद्घाटयेत् चक्रनालं सुषुम्णायां सुगोपितं।
ब्रह्मग्रन्थिं ततः भित्त्वा वायुर्विशति मध्यमा ॥२३॥

udghāṭayec cakranālaṃ suṣumṇāyāṃ sugopitaṃ |
brahmagranthiṃ tato bhittvā vāyur viśati madhyamāṃ ॥23॥

23. One may open the channel of the wheel, which is well-concealed within the suṣumṇā. Then, having pierced the Brahma knot, the prāṇa enters the central channel.

स्वाधिचक्रं लिङ्गमूले ततः वायुर्विशत्यपि।
मणिपूरं नाभिदेशे ततः विद्यात् सदागतिः ॥२४॥

svādhicakraṃ liṅgamūle tato vāyur viśaty api |
maṇipūraṃ nābhideśe tato vidhyāt sadāgatiḥ ॥24॥

24. The svādhīṣṭhāna¹ chakra is located at the root of the genital region; then, the prāṇa also penetrates maṇipūra,² in the navel region. Thereafter, one should always know this as the constant path (of prāṇa's movement).

1. Svādhīṣṭhāna (स्वाधिष्ठान) "Support of the self" (the Perineum).

2. Maṇipūra (मणिपुर) "jewel (which adorns) the stomach."

हृदि मध्ये विष्णुग्रन्थिं भित्त्वा कण्ठगुणाकरं।
तालुमूलं सुधाचक्रे भित्त्वा रुद्रालयं व्रजेत् ॥२५॥

hṛdi madhye viṣṇugranthiṃ bhittvā kaṇṭhaguṇākaraṃ |
tālumūlaṃ sudhācakre bhittvā rudrālayaṃ vrajet ॥25॥

25. In the heart's centre, having pierced the Viṣṇu knot, one reaches the repository of qualities in the throat. Then, piercing the root of the palate in the nectar¹ chakra, one should proceed to the abode of Rudra.

1. Sudhā (सुधा) "nectar, the beverage of immortality and sustenance of the gods."

चक्रं चक्रं यदा भित्त्वा वायुर्याति पुरे पुरे।
वायुनाः सह योगेन बिन्दुस् तत्रैव गच्छति ॥२६॥

cakraṃ cakraṃ yadā bhittvā vāyur yāti pure pure |
vāyunā saha yogena bindus tatraiva gacchati ॥26॥

26. When the vāyu (air) pierces chakra by chakra and moves through each centre, then the bindu (essence) also, by means of union with the vāyu and yogic practice, goes precisely there.

यामवस्थां व्रजेद् वायुर् बिन्दुस् तामेव गच्छति।
शङ्खिनीनालं संप्राप्य चातिशून्यं बिभर्ति सः ॥२७॥

yām avasthām vrajed vāyur bindus tām eva gacchati |
śaṅkhinīnālaṁ saṁprāpya cātishūnyaṁ bibharti saḥ ॥27॥

27. Whatever state vāyu (air) attains, the bindu (essence) follows that same state. Having reached the channel of Śaṅkhinī¹ (Śivā),² one holds the supreme (transmental state beyond the) void.

1. One who holds a conch.

2. Branching off from the suṣūmṇā, the channel of Śaṅkhinī passes through to the inner side of the region of the forehead, where it continues into the citriṇī nāḍī (also called the brahma-nāḍī) and enters into the cerebral region.

ततः क्षीरमयो देहः पिण्डसिद्धो भवेद् ध्रुवं।
एवं अभ्यासयोगेन नरो ब्रह्मणि यः स्थितः ॥२८॥

tataḥ kṣīramayo dehaḥ piṇḍasiddho bhaved dhruvaṁ |
evaṁ abhyāsayogena naro brahmaṇi yaḥ sthitaḥ ॥28॥

28. Thereafter, the body, composed of nectar-like essence, becomes a perfected body, stable and steady. Thus, through the (repetitive) practice of yoga, the practitioner who is established in Brahman (the Absolute) abides in this state.

तस्य पापं क्षयं याति जन्मकोटिशतार्जितं।
मासे मासेऽश्वमेधस्य यज्ञस्य च फलं भवेत् ॥२९॥

tasya pāpaṁ kṣayaṁ yāti janmakotiśatārjitaṁ |
māse māse 'śvamedhasya yajñasya ca phalaṁ bhavet ॥29॥

29. The sins accumulated over hundreds of millions of births are destroyed for that person. Each month, he attains the reward of an Aśvamedha (horse-sacrifice).

वर्षेण राजसूयस्य फलं तस्य न संशयः।
दह्यन्ते सर्वपापानि कोटिजन्मार्जितानि च ॥३०॥

varṣeṇa rājasūyasya phalaṁ tasya na saṁśayaḥ |
dahyante sarvapāpāni kotiḥ janmārjitāni ca ॥30॥

30. There is no doubt that in a year, he attains the reward of a Rājasūya (fire-sacrifice). All sins, accumulated over millions of births, are burned away.

इहैवाभ्यासयोगेन तृणानि वह्निना यथा।
तपांसि यानि कथ्यन्ते यज्ञदानव्रतानि च ॥३१॥

ihaivābhyāsayogeṇa tṛṇāni vahninā yathā |
tapāṃsi yāni kathyante yajñadānavratāni ca ॥31॥

31. Here (in this body and life) itself, through the diligent practice of yoga, just as straw is consumed by fire, so too are all austerities, sacrifices, charitable acts, and vows said to be (transcended by this yogic practice).

कोटिकोटिगुणैस् तानि भवन्त्यभ्यासयोगतः।
नन्दन्ति पितरः सर्वे पुत्रा योगानुसारिणः ॥३२॥

koṭikoṭiguṇais tāni bhavanty abhyāsayogataḥ |
nandanti pitaraḥ sarve putrā yogānusāriṇaḥ ॥32॥

32. Through the practice of yoga, those (merits or benefits) become multiplied many millions of times. All fathers rejoice over sons who are followers of yoga

भुञ्जन्ते च सुखं सर्वे सर्वदुःखविवर्जिताः।

bhuñjante ca sukhaṁ sarve sarvaduḥkhavivarjitāḥ |

They all experience (complete) happiness, free from all suffering.

देव्युवाच

devy uvāca ||

The Goddess spoke:

उपायं ध्यानयोगस्य ब्रूहि मे शशिशेखर।
यं लब्ध्वा योगिनः सर्वे मुच्यन्ते जन्मबन्धनात् ॥३३॥

upāyaṁ dhyānayogasya brūhi me śaśiśekhara |
yaṁ labdhvā yoginaḥ sarve mucyante janmabandhanāt ॥33॥

33. O Moon-Crested One,¹ tell me the method of achieving dhyāna-yoga,² by which, once obtained, all yogis are liberated from the bondage of birth.

1. Paśupatinātha, "lord who sits before bound souls," an epithet of Rudra and also Śiva.

2. Dhyāna (ध्यान) "meditation," from dhyai (ध्यै) "to meditate, call to mind or reflect upon."

ईश्वर उवाच ॥

Īśvara uvāca ॥

Īśvara said:

नाभिमध्ये स्थितो ब्रह्मा हृदि मध्ये तु माधवः।
शिरसि शङ्करो ज्ञेयाः त्रिस्थानं मुक्तिदं स्मृतं ॥३४॥

nābhimadhye sthito brahmā hṛdi madhye tu mādhaveḥ |
śirasi śaṅkaro jñeyāḥ trīsthānaṁ muktidaṁ smṛtaṁ ॥34॥

34. Brahmā is situated in the centre of the navel, Mādhavaḥ (Viṣṇu) in the centre of the heart, and Shankara (Śiva) in the (centre of the) head; these three locations are regarded as granting liberation.

नाभिमध्ये परं ज्योतिः प्रदीपत् तद् दशाङ्गुलं।
ज्योतिःपुञ्जश्च चक्रवत् हृदि मध्ये च तिष्ठति ॥३५॥

nābhimadhye paraṁ jyotiḥ pradīpat tad daśāṅgulaṁ |
jyotiḥpuñjaś ca cakravat hṛdi madhye ca tiṣṭhati ॥35॥

35. In the centre of the navel, there shines the supreme light, spanning ten finger-widths. This mass of radiance, like a wheel, also resides in the centre of the heart.

शुद्धस्फटिकसङ्काशं चन्द्रकोटिसमप्रभं।
ध्यात् मूर्ध्नि शिवज्योतिर् घृतपिण्डम् इवोद्धृतं ॥३६॥

śuddhasphaṭikasamkāśaṁ candrakōṭisamaprabhaṁ |
dhyāyet mūrdhni śivajyotir ghr̥tapiṇḍam ivoddhṛtaṁ ॥36॥

36. One should meditate upon the divine light of Śiva at the forehead,¹ appearing like pure (sparkling) crystal with the radiance of ten million moons, as if it were uplifted (like) a lump of clarified butter.²

1. The cintāmaṇi perceived before the brow.

2. Butter churned from milk, heated and then cooled, separating the pure butterfat from the waste protein solids and water.

अचञ्चलं मनः कृत्वा त्रयाणां ज्योतिषां शनैः।
मेलकं वायुबिन्दूभ्यां कर्तव्यं मनसा बुधैः ॥३७॥

acañcalaṁ manaḥ kṛtvā trayāṇāṁ jyotiṣāṁ śanaiḥ |

melakaṃ vāyubindūbhyāṃ kartavyaṃ manasā budhaiḥ ||37||

37. Having made the mind steady and unmoving, gradually, the wise should merge the three (radiant) lights with the breath (vāyu) and subtle essence (bindu) with the mind (manas).

कामरूपे चक्रनाले मध्यमा मध्येगोकरे।

तथा चक्रेषु सर्वेषु प्रत्यक् ज्योतिः प्रदृश्यते ||३८||

kāmarūpe cakranāle madhyamāmadhyagocare |
tathā cakreṣu sarveṣu pratyag jyotiḥ pradṛśyate ||38||

38. In Kāmarūpa¹, in the central channel of this chakra, and within all chakras, the inner light appears.

1. “(8) Know bindu to be of two kinds, male and female. Semen (bīja) is said to be the male [bindu] and rajas (female generative fluid) is female. (9) As a result of their external union people are created. When they are united internally, then one is declared a yogi. (10) Bindu resides in Kāmarūpa in the hollow of the multi-storied palace (kūṭāgārasya). Through pleasurable contact at Pūrṇagiri it travels along the Central Channel. (11) Rajas resides in the great sacred field in the perineal region (yonimadhye). It is as red as a javā flower and is supported by the Goddess element (devitattvasamādhṛtam). (12) Know bindu to be made of the moon and rajas to be made of the sun. Their union is to be brought about in the very inaccessible multi-storeyed palace.” – Chapter 17, The Amṛtasiddhi: Haṭhayoga's Tantric Buddhist Source Text (by Professor James Mallinson), in ‘Śaivism and the Tantric Traditions: Essays in Honour of Alexis G. J. S. Sanderson’ (published by Brill).

N.B.- Break up the Sanskrit compound kūṭāgārasya to kūṭa (कूट) + gara (गर) + sya (स्य).
The Tibetan equivalent of kūṭāgārasya is ཁང་སྡེ་ལྷ་མོ་ལྷ་མོ་ (khaṅ pa brtsegs pa).

यस्मिन्नभ्यासतो वायुर्मनो बिन्दुस तथैव च।

ज्योतींषि त्रीणि तत्रैव तेषु चात्मा प्रतिष्ठति ||३९||

yasminn abhyāsato vāyur mano bindus tathaiva ca |
jyotīṃṣi trīṇi tatraiva teṣu cātmā pratiṣṭhati ||39||

39. Through practice, in which the vāyu (breath), his mind (manaḥ), and bindu (essence) unite, indeed, likewise, these three energies unite, and the self (ātman) is (firmly) established, and resides in them (there').

1. In this union.

नाभिमध्ये च सर्वेषु ज्योतिः सन्दीप्यते यथा।

तत्रैव चातिशून्ये तु कालचारः पलायते ||४०||

nābhimadhye ca sarveṣu jyotiḥ saṃdīpyate yathā |
tatraiva cātiśūnye tu kālacāraḥ palāyate ||40||

40. Just as (radiant) light is ignited within the (centre of the) navel and within all¹, there in the extreme void,² however, the passage of time (kāla) departs.³

1. All the wheels (cakras).

2. Within the motionless centre of the rotating Kālacakra (wheel of time).

3. Refer further to verse 65 of the Yogabījā of Gorakṣanātha.

एवं ध्यानं सदा बुद्ध्या कुर्यात् ज्योतिर्मयं बुधः।
ज्योतिषां वायुबिन्दूनां मेलकं मुक्तिदायकं ॥४१॥

evaṃ dhyānaṃ sadā buddhyā kuryāt jyotirmayaṃ budhaḥ |
jyotiṣāṃ vāyubindūnāṃ melakaṃ muktidāyakaṃ ॥41॥

41. Thus, in this way, the awakened (one) should always perform meditation with awareness, (constantly) focusing on the radiant light. The merging of radiant energy (jyotiṣāṃ),¹ breath (vāyu), and essence (bindu) bestows liberation.

1. Jyotiṣa (ज्योतिष) A star, a planet, asterism, light, especially of the heavenly bodies.

एवं ध्यानं स्थिरं यस्य न बाह्यं लभ्यते मनः।
वायुर् बिन्दुर् मनश् चात्मा तस्य सर्वं स्थिरं भवेत् ॥४२॥

evaṃ dhyānaṃ sthiraṃ yasya na bāhyaṃ labhyate manaḥ |
vāyur bindur manaś cātmā tasya sarvaṃ sthiraṃ bhavet ॥42॥

42. Thus, when one's meditation becomes steady, and the mind is not directed outward, then the breath (vāyu), essence (bindu), mind (manas), and eternal self (ātmā) of that person becomes steady and stable.

चले बिन्दौ चले चित्ते चले वायौ च सर्वदा।
चलते चलमानोऽसौ मृत्युं अभ्येति शाश्वतम् ॥४३॥

cale bindau cale citte cale vāyau ca sarvadā |
calate calamāno 'sau mṛtyum abhyeti śāśvatam ॥43॥

43. When the essence (bindu) wavers, when the mind wavers, and when the breath (vāyu) always wavers, then that person, continuously in a state of wavering, inevitably approaches eternal death.

तस्माद् अचञ्चलो भूत्वा योगी ध्याने स्थिरायते।
- text missing - स्वयं ब्रह्मसमो भवेत् ॥४४॥

tasmād acañcalo bhūtvā yogī dhyāne sthirāyate |
- text missing - svayaṃ brahmasamo bhavet ॥44॥

44. Thus, becoming unmoving and steady, the yogi becomes firmly established in meditation; - *text missing* - he himself becomes one with Brahman."

कथितं ध्यानयोगस्य समुद्देशे च विस्मृते।
ध्यानातीं परं ब्रह्म सर्वशास्त्रेषु गोपितं ॥४५॥

kathitaṃ dhyānayogasya samuddheśe ca vismr̥te |
dhyānātītaṃ paraṃ brahma sarvaśāstreṣu gopitaṃ ॥45॥

45. The teaching of the yoga of meditation has been described here, even parts that were previously forgotten (or overlooked). The supreme Brahman, which is beyond meditation, remains concealed in all scriptures.

ब्रह्माविष्णुशिवादीनां एकोऽसौ जनको विभुः।
आधारो भुवनानां च देहस्थो देहवर्जितः ॥४६॥

brahmāviṣṇuśivādīnāṃ eko 'sau janako vibhuḥ |
ādhāro bhuvanānāṃ ca dehastho dehavarjitaḥ ॥46॥

46. That one alone is the progenitor and all-pervading lord of Brahmā, Viṣṇu, Śiva, and others. The foundation of the worlds, dwelling within the body, yet free from bodily form.

एको व्यापीशः संवृत्तेर् निर्गुणः प्रकृतेः परः।
जन्मवृद्ध्यादिरहितः आत्मा सर्वगतोऽव्ययः ॥४७॥

eko vyāpīśaḥ saṃvṛtter nirguṇaḥ prakṛter paraḥ |
janmavṛddhyādirahita ātmā sarvagato 'vyayaḥ ॥47॥

47. That one alone is the all-pervading lord of creation, without qualities, beyond material nature. The true Self within all (ātmā), devoid of birth, growth, and such attributes, is omnipresent and imperishable.

निरालम्बं मनः कृत्वा कूर्याच्छून्ये मनः स्थिरं।
अनित्यं खण्डयेत् सर्वं यत् किञ्चित् मनसार्जितं ॥४८॥

nirālambaṃ manaḥ kṛtvā kūryāc chūnye manaḥ sthiraṃ |
anityaṃ khaṇḍayet sarvaṃ yat kiñcit manasārjitaṃ ॥48॥

48. Having made the mind free from support, one should establish it steadily in the void. All that is impermanent and acquired by the mind, one should completely destroy.

खण्डयेत् सततं देवि विनष्टं पञ्चभौतिकं।
करणानि मनश् चैव यदा ब्रह्मणि नीयते ॥४९॥

khaṇḍayet satataṁ devi vinaṣṭaṁ pañcabhautikaṁ |
karaṇāni manaś caiva yadā brahmaṇi nīyate ॥49॥

49. O Goddess, one should constantly dispel the five elements (pañcabhautika) that have dissolved, along with the (five) senses, and the mind, when directed and merged into Brahman.

तदा ब्रह्मपदं प्राप्य योगी मुक्तिपदं व्रजेत्।
अणिमादिगुणास् तस्य सर्वं सिध्यति नान्यथा ॥५०॥

tadā brahmapadaṁ prāpya yogī muktipadaṁ vrajet |
animādiguṇās tasya sarvaṁ sidhyati nānyathā ॥50॥

50. Then, having attained the realm of Brahman, the yogi reaches the state of liberation. All the supernatural powers (such as aṇimā and others) are perfected in him, and not in any other way.

देव्युवाच ॥

devy uvāca ॥

The Goddess said:

इन्द्रियाणां - text missing - |
गोचरं कथं तस्य शिष्यैश् च क्षुद्रबुद्धिभिः ॥५१॥

indriyāṇāṁ - text missing - |
gocaraṁ kathaṁ tasya śiṣyaiś ca kṣudrabuddhibhiḥ ॥ 51 ॥

51. Of the senses - text missing - .
How can that which is beyond the range of the sense's perception be comprehended by the intellects of disciples, who have limited understanding?

ईश्वर उवाच ॥

īśvara uvāca ॥

Īśvara said:

ब्रह्माण्डस्योर्ध्वतो ब्रह्मपदं ज्योतिर्मयं शुभं।
तदूर्ध्वं च पदं विष्णोः हृदये च गुणान्वितं ॥५२॥

brahmāṇḍasyordhvato brahmapadaṃ jyotirmayaṃ śubhaṃ |
tadūrdhvañ ca padaṃ viṣṇoḥ hṛdaye ca guṇānvitaṃ ||52||

52. Beyond the (physical) universe, filled with light, is the pure auspicious place of Brahman; and further beyond, within the heart, is the realm of Viṣṇu, (which is reached by the mind) endowed with these qualities.

तदूर्ध्वं च रुद्रपदं दृश्यते नात्र संशयः।
तदूर्ध्वं च महाशून्यं यत्र ब्रह्म यथाश्रमं ||५३||

tadūrdhvañ ca rudrapadaṃ dṛśyate nātra saṃśayaḥ |
tadūrdhvañ ca mahāśūnyaṃ yatra brahma yathāśramaṃ ||53||

53. Further beyond is the realm of Rudra, which is certainly perceived; and beyond that is the great void, where Brahman resides according to its own nature.

तत्रैव च मनो नीत्वा महाशून्यमयोपरि।
कालस्य च क्षयं ज्ञात्वा स्वयं ब्रह्मसमो भवेत् ||५४||

tatraiva ca mano nītvā mahāśūnyamayopari |
kālasya ca kṣayaṃ jñātvā svayaṃ brahmasamo bhavet ||54||

54. And, having led the mind there, beyond the realm of the great void, and knowing the end of time, one becomes identical to Brahman.

अत एव शिवादीनां निद्राव्याजेन पार्वति।
प्रत्यक्षे ज्ञानचिन्तायां न किञ्चिद् अन्यथा भवेत् ||५५||

ata eva śivādināṃ nidrāvyaājena pārvati |
pratyakṣe jñānacintāyāṃ na kiñcid anyathā bhavet ||55||

55. Indeed, because of this, O Pārvatī, for Śivā and other (divine beings), nothing else occurs in the guise of sleep (during samādhi) when they are absorbed in the contemplation (cintā) of knowledge in direct experience.

एवं शक्रादयो देवा गणाश् च वरवर्णिनि।
सिद्धाः सिद्धिं प्रकर्तव्रन्ति ते यान्ति परमा गतिम् ||५६||

evaṃ śakrādayo devā gaṇāś ca varavarṇini |
siddhāḥ siddhiṃ prakurvanti te yānti paramāṃ gatiṃ ||56||

56. Thus, in this way, O beautiful one, Indra and other gods, along with their followers, having attained perfection, bring about accomplishments¹ and reach the supreme state.

1. *Siddhis.*

मानुषाश् चासुराः ये च गन्धर्वोरगकिन्नराः।
एवं योगं समासाध्य गच्छन्ति परमा गतिम् ॥५७॥

mānuṣāś cāsurā ye ca gandharvoragakinnarāḥ |
evaṃ yogaṃ samāsādhyā gacchanti paramāṃ gatiṃ ॥57॥

57. Mankind, (and all beings, including) demons, celestial demigods,¹ nāgas, and kinnaras,² by perfecting this yoga, reach the supreme state.

1. Gandharva (गन्धर्व) are the celestial demigod dancers, singers, and musicians of the heavenly planets.

2. Kinnara (किन्नर) are the attendants of Kubera. They are represented as mythical beings with a human figure and the head of a horse or with a horse's body and the head of a man. They are described as celestial choristers and musicians who dwell in the paradise of Kuvera on Kailāsa.

हिंसार्थे च व्रजेत् कालं तेन नास्तिकवादिनः।
असत्यनीचताक्रूराः द्विजवेदविनिन्दकाः ॥५८॥

hiṃsārthe ca vrajet kālaṃ tena nāstikavādināḥ |
asatyanīcatākrūrāḥ dvijavedavinindakāḥ ॥58॥

58. Those who engage in violence, intently passing their time in this way, and who are proponents of atheism, untruthful, ignoble, cruel, and revilers of the twice-born and the Vedas.

असेवा गुरुपादे च सर्वधर्मविवर्जिताः।
आलस्यपीडिताः ये च कामक्रोधप्रपीडिताः ॥५९॥

asevā gurupāde ca sarvadharmavivarjitāḥ |
ālasyaṇīḍitā ye ca kāmakrodhaprapīḍitāḥ ॥59॥

59. Those who lack devotion at the feet of the Guru, devoid of all righteous duties, afflicted by laziness, and those deeply afflicted by desire and anger.

तथाभ्यासविहीनाश् च योगतः परिहीयते।
तेन मुक्तिपदं याति धर्मेणानेन पार्वति ॥६०॥

tathābhyāsavihīnāś ca yogataḥ parihīyate |
tena muktipadaṃ yāti dharmeṇānena pārvati ॥60॥

60. Thus, in this way, those who are lacking regular spiritual practice fall short (of realising) yoga. O Pārvatī, by the dharma of this virtuous conduct,¹ one attains the state of liberation.

1. The sustained effort to rest the mind in stillness.

केचिज् जानन्ति धर्माणि केचित् कर्माणि शोभने।
केचित् ध्यानं प्रशंसन्ति विज्ञानं च परस्परं ॥६१॥

kecij jānanti dharmāṇi kecit karmāṇi śobhane |
kecit dhyānaṃ praśaṃsanti vijñānaṃ ca parasparaṃ ||61||

61. Some know the principles of dharma, some the performance of actions, O shining One; some extol meditation, and others praise (experiential) knowledge (repeated) in mutual exchange.

धर्मकर्मादिकं ये च विज्ञानं उपदेशतः।
साध्यं चानुक्रमं कृत्वा ते यान्ति परमां गतिं ॥६२॥

dharmakarmādikaṃ ye ca vijñānaṃ upadeśataḥ |
sādhyam cānukramaṃ kṛtvā te yānti paramāṃ gatiṃ ||62||

62. Those who, through instruction, perform righteous actions and gain knowledge in a step-by-step manner, attain the supreme state.

यः चैषं शृणुयान् नित्यं कथां सर्वं यथा स्मृतां।
सर्वपापक्षयं तस्य ब्रह्मणः सदनं भजेत् ॥६३॥

yaś cainaṃ śṛṇuyān nityaṃ kathāṃ sarvaṃ yathā smṛtāṃ |
sarvapāpakṣayaṃ tasya brahmaṇaḥ sadanaṃ bhajet ||63||

63. Whoever continually listens to this teaching as it has been traditionally recited, attains the dissolution of all sins and reaches the abode of Brahman.

सकृच्छ्रवणमात्रेण ब्रह्महत्यां व्यपोहति।
दिनैकेनाश्वमेधानां यज्ञानां च फलं लभेत् ॥६४॥

sakṛcchravaṇamātreṇa brahmahatyāṃ vyapohati |
dinaikenāśvamedhānāṃ yajñānāṃ ca phalaṃ labhet ||64||

64. Merely by hearing this once, one is freed from the sin of killing a Brahmin; in a single day, one attains the fruits of many āśvamedhā sacrifices and other yajna (fire) sacrifices.

यः पठेत् पाठयेद् वापि सर्वयज्ञफलं लभेत्।

अतः पुण्यतरं शास्त्रं नो चात्र विद्यते कुतचित् ॥६५॥

yaḥ paṭhet pāṭhayed vāpi sarvayajñaphalaṃ labhet |
ataḥ puṇyataraṃ śāstraṃ no cātra vidyate kvacit ||65||

65. Whoever recites or causes others to recite this text attains the reward of all sacrifices.
Therefore, no scripture is more meritorious than this anywhere.

मूलसारेति ॥

mūlasāreti ||

This is the root essence (of liberation).

इति गोरक्षयोगशास्त्रं समाप्तं ॥

iti gorakṣayogaśāstraṃ samāptaṃ ||

Thus ends the Gorakṣa Yoga Śāstra.

*Translated from Sanskrit to English by Maccidānandanātha.
Sanskrit source text of this translation by Nils Jacob Liersch.*